

CHICAGO COMMONS

A Monthly Record of Social Settlement Life and Work.

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16 Pages.



THE SUMMER CAMPAIGN.

Youngsters of the Chicago Commons Kindergarten Upon One of Their Picnic Trips to the Suburban Fields and Woods.

IN ACCORDANCE with the request of many friends, this photograph from the May issue, which is now exhausted, is reprinted with its explanatory paragraph. The picture is a typical one, and the whole story is told in the explanatory headline. The occasion upon which the picture was taken was really the second outing of the spring, for in happy parties they had been once to Union Park, and had feasted with unmitigated delight for an hour upon beauties approximating in their minds those of Heaven. Imagine, then, the ecstasy of a whole day in the orchard of Mr. and Mrs. Belknap's beautiful place at Oak Park! Eighty-seven of these little ones enjoyed thus every hour of the 12th of May, and marked it in memory as a "beginning of days." The kind friends who planned the outing furnished also transportation out and back, and a bountiful lunch in the midday hour, all of which contributed for the little folks a day of untarnished ecstasy. They came home with great armfuls of green weeds, in the effort to perpetuate thus one of the occasions, far too few for these little children of the city, when close to Mother Nature's heart they may drink in the sights and sounds of fairyland, and refresh their hungry souls through communion, such as only children and the childlike can know, with the great unwritten, unrestricted Word of God. For an infinitesimal cost it has been possible thus to do more toward the brightening of these lives than one day's time could do in almost any other way. This has been the

(Continued on page 11.)

FOR 'A THAT!

A prince can mak a belted knight,
 A marquis, duke and a' that;
 But an honest man's aboon his might;
 Gude faith, he mauna fa' that!
 For a' that, and a' that,
 Their dignities, and a' that,
 The plith o' sense and pride o' worth,
 Are higher ranks than a' that.

Then let us pray that come it may,
 As come it will for a' that,
 That sense and worth, o'er a' the earth
 May bear the gree,¹ and a' that;
 For a' that, and a' that
 It's coming yet, for a' that,
 That man to man, the world o'er
 Shall brothers be, for a' that.

—Robert Burns, last two verses of
 "Honest Poverty."

¹ Bear the gree—be decidedly victor.

THE SOCIAL PROPAGANDA.

Field Notes of the Western Summer Schools and
Chautauquas.

Eager Audiences in Kansas, Nebraska and Iowa
 Discuss the Progress of Brotherhood—Splendid
 Labor Meeting at Des Moines.

[BY THE WARDEN.]

The growth of social consciousness and culture is nowhere more apparent than in the numerous summer assemblies for popular education. The attendance and attention given to classes for the study of the social teachings of the Bible and to courses of lectures on the Labor Movement and other branches of social economics are simply astonishing, even to one in constant personal contact with the growing interests in these directions. The new movement seems to be in solution everywhere, needing only a point to precipitate upon. While prevalent among all classes, it is noteworthy that the women of the West seem to have a greater degree of social interest and intelligence than any other class of the population. This is largely due to the woman's clubs which have grown so rapidly even in the agricultural states, that they seem to be well-nigh omnipresent. For fifteen years the Woman's Social Science Club of Kansas has done a splendid educational and social work for the womanhood of that great commonwealth. When a bright woman was known to be living on some lonely ranch or in an isolated town she was invited to the meeting of this club, which, for wider usefulness, though at the inconvenience of the majority of its members, has been held in every quarter of the state. When necessary, her traveling expenses were paid, that she might take part in discussion or read her first paper. Thus there came

to be little groups of women in every county, gathered around leaders who received their training in this way; so that when the State Club federated the local centers there were found to be quite a thousand members. Since women have the municipal suffrage in Kansas the significance of this social training is great, and its effect is in plain sight. So effectually is the prohibitory law enforced, for example, in Ottawa, and to so high an ideal has the social order been raised, that its population of 8,000 people require but one policeman by day and another at night! The jail stands empty most of the time, and no grand jury has been necessary during ten years.

DISCUSSING THE CHURCH'S MINISTRY.

So great was the demand for teaching on social topics at the Chautauqua Assembly that the writer's eighteen appointments grew to thirty during the ten days of his visit, special conferences being requested by the young women college graduates and undergraduates, by public school teachers and superintendents, by pastors, fifty of whom, representing various denominations, were present eagerly discussing the social aspects of their own and the Church's ministry. So many were the inquiries regarding the topics of each lecture that a question hour was held every evening, and drew nearly as many people as the lecture. One of the most interesting features of this experience was the conference with the men in the Santa Fé railway repair shops, where, at the noon hour, foremen, mechanics and laboring men, grouped around their great machines, listened to the discussion of the motive and the methods of the Labor Movement. The social spirit of the occasion found no more beautiful expression than in the noon concert given in these shops by the orchestra, who, as members of the Musicians' Union of Kansas City, volunteered this token of fraternity to their brother workingmen. Dr. Gun-saulus well exclaims, "Give me a Kansas audience!"

INTEREST IN NEBRASKA.

In Nebraska, at the Crete Assembly, the same interest manifested itself in similar ways. The note-books, the demand for bibliography, the references to books read, the study of Labor Commissioner Wright's Chautauqua text book, entitled "The Industrial Evolution of the United States," the intense interest in the story of the rise and progress of the Labor Movement through the past six hundred years of English history, all bore evidence of the deepening social consciousness of the nation and the growing social intelligence of these great Western states. The tremendous moral earnestness with which social aspects of the coinage question were discussed, not only by such representative debaters as Hon. John P. Irish, the

effective advocate of the gold standard, and the brilliant Mr. Bryan, Presidential candidate of the silver sentiment, but also by all classes of the people themselves, was a revelation to an Eastern man. Whatever may be thought of the economic principles involved, no man can gainsay the candor, ability, depth of conviction and manly spirit with which the contending views are held and discussed. The nation has little to fear from this great awakening of such a citizenship to active participation in its economic development and legislation.

LABOR MEETINGS AT DES MOINES.

The large city constituency that Des Moines supplies to the new Iowa Midland Chautauqua was no exception to the prevailing popular interest in the same themes. The many appointments for their discussion on the grounds did not prove sufficient, and invitations poured from the city for the repetition of some of the addresses or presentation of other phases of the subject. Conferences were held with three churches, the social economic section of the Woman's Club and the Trades and Labor Assembly.

On Sunday night the great Calvary Tabernacle held a large audience of workmen and women, among whom were many business and professional men, bankers and employers of labor, who seemed to listen with equal interest to the discussion of labor and religion and what was common to both. The following evening the invitation of workmen to meet them in their Trades and Labor Assembly hall was accepted for the purpose of an informal conversational conference over the ways and means of making the most and the best of their labor unions.

There, for three hours, the men listened to the plainest talk and the frankest criticism. They appreciated the best that the speakers had to offer and applauded the reading of Arnold Toynbee's most conciliatory pleadings. One of their number, an old English miner, made the most telling speech. Ridiculing the workmen's subserviency to party, by which his old-countrymen had been kept crying to this Tory lord, "pick us up," and to that Liberal commoner, "pick us up," and by which American workmen were still crying "McKinley, pick us up," "Bryan, pick us up," the "old-man-eloquent" thundered out, "It's time to pick ourselves up!" and again, "The man that can't master the week's wages he earns won't master the movement for more." The Tabernacle pastor, himself a graduate from an English coal mine, and one of the most heroic of American city mission workers with Parkhurst in New York, alone in Omaha, and single-handed in Des Moines, made a rousing plea for the brain-power of the workmen to be applied

to the study of industrial economics and the history of the Labor Movement.

BEGINNING A NEW EPOCH.

One of the leading editors of the city, who had been keenly interested throughout, declared it to have been one of the most enjoyable and profitable evenings he had ever passed, and predicted that this meeting would prove to have begun a new and inestimably important educational movement for the people of Des Moines. One of the trades unionists immediately turned his prophecy into history by moving that the first of a series of such meetings be held in two weeks, and that the editor, minister and the old miner be invited to address it. With a vim it was so voted, and with hand-shaking all around the new brotherhood adjourned to meet many a time thus to pray,

"that come it may,
As come it will, for a' that,
That man to man, the world o'er,
Shall brothers be for a' that."

FOREIGN MISSIONS AT HOME.

Resemblance of the Social Settlements to Missionary Homes in Heathen Lands.

[It is in accordance with special request that we publish below the substance of an article by Rev. J. D. Davis, D.D., of Kyoto, Japan, originally printed in the *Chicago Advance*. Regretting that our limits of space prevent its quotation in full, we still believe that the gist of it will do much toward explaining and arousing interest in the social settlement. ED. CHICAGO COMMONS.]

Never before was there a nation with so much foreign missionary work to be done within its own borders as our own; and unless it is done we shall not long remain a nation. It is only the fact that there are proportionally so many more to do this work at home than there are among the nations that know not Christ, that constitutes an unanswerable call to any workers to leave our own shores.

But it is not alone the millions who have come to its shores from other lands who need to be touched and vivified with the love and life of Christ and made meet for citizenship in a free republic and in the kingdom of God on earth and in heaven. There are also within our borders millions who, though American born, are forgetful of, or estranged from, the great principles of Christianity which are really the foundation of our nation. The sixty-five millions of the United States are divided today into two nearly equal parts; the church-goers, who are nearly all gathered into the church as members, and the non-church-goers, who are largely estranged from

the church, many of them even violent opposers of it.

* * * * *

A prominent pastor of a large up-town church in a city not a thousand miles from Chicago, recently said to the writer, that, although his church was working in two mission Sabbath Schools in the *deserted* quarters of the city, there was not one-tenth enough work to keep his large church in a healthy condition.

Is there not a more excellent way? May we not learn something from foreign mission methods, and introduce them at home, especially in our large cities? The writer was profoundly impressed with the importance of doing this, during a recent visit to the Chicago Commons or social settlement of the Chicago Theological Seminary, at 140 North Union street, near Milwaukee avenue, of which Prof. Graham Taylor is warden.

SIMILAR TO MISSIONS.

I was particularly impressed with the similarity of methods in this settlement and those in foreign lands. Our foreign missionary boards do not send men and women simply to itinerate, to open mission schools on the Sabbath, or to preach here and there among the millions.

All this has its value, but it is merely *surface* work as compared with the influence and the results which come from the establishment of a Christian home in the midst of the people, and the throwing of that home open to the people, inviting them into it, making them feel at home there, having nothing too nice or too sacred for them to see and touch.

It took some grace for a lady of my acquaintance to have a chief, on one of the Micronesian Islands, come into the bright, new home of the missionary, being clothed in little else than a fresh coat of oil, and lie down to try the bed and leave the oily imprint of his form upon her new white counterpane; but such forbearance and love as that helped to win this chief and that island to Christ.

* * * * *

Twenty years ago the writer entered the old capital city, Kyoto, in Japan; ours the first missionary family to live there. We were in the midst of a people who were bitterly opposed to Christianity. But our house was thrown open to them, and they were invited to come. Neither myself nor my dear companion was ever too busy to welcome them, talk with them and show them everything of interest in the house. They were always seated in our best chairs, in our best room. More than 2,000 came thus into our home during the first year we were in the city. Each of our three little children was a missionary, the

center of interest and attraction to all who called. I have always regarded the influence of such a Christian home in Japan as worth more for the cause of Christ there than all the direct work which the missionary can do outside of it.

THE NEEDED ADDITION.

Why cannot more such missionary work as this be done among the masses in large cities? Without remitting anything which is being done by visitation, by mission schools and mission churches, cannot this be added, and is not this necessary to make the other efforts succeed? Are there not those among the up-town Christians whom God is calling to move back down town, to form centers of Christian love and life, *ganglia*, as it were, which shall make more living and effective the weaker and more interrupted efforts? Are there not many thousands massed together in our great cities who are almost untouched by any influences from Christian homes, who regard the church as their enemy, and who can be reached in no other way so well, if at all, save as Christian families show them that they love them enough to come and put their homes and their hearts among them and win them, being willing to suffer with them, weep with them, rejoice with them, and thus put the heart of Christ, the Christ who is with us, alongside of them and win them? Even our Savior ate with publicans and sinners.

* * * * *

There are suburban towns round Chicago which are called "Saints' Rests." Should the saints *rest* in that way, while there are hundreds of thousands massed together in the great city who come under the influence of no Christian homes?

It is not necessary that all should move back down town. Not many are likely to feel and heed this call, at present. But when a few devoted hearts do feel and heed it, as Prof. Graham Taylor, Mr. Adams of the Bohemian Mission, and others do, when they move their families with their children into the *submerged* sections of the city, shall they not be sustained by the prayers and sympathy of all who love the Lord? Shall the few hundred dollars needed to keep such a devoted heart as that of Professor Taylor from being financially "ground to powder," be withheld? For he stands alone financially responsible for the Chicago Commons, and he must have help. It may be that he, and such as he, will move the world toward Africa and save it. Let us sustain him.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And a second is like unto it, Thou shalt love thy neighbor as thyself.—*Jesus Christ.*

SUPPORT OF OUR WORK.

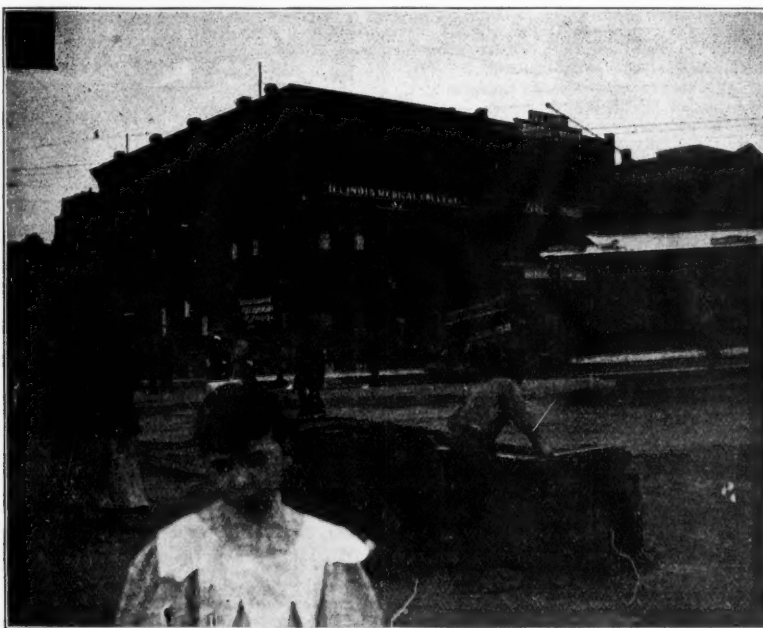
The support of Chicago Commons is to come, if at all, from the faith and free will of those who believe enough in what it stands for, to sacrifice whatever its service may cost that the residents cannot pay. It has already cost no little faith and sacrifice to stand in the breach financially, while this contributory constituency has been slowly rallying in the form of Sunday School classes, Endeavor societies, men's and women's organizations, social clubs and churches who have taken out memberships in the name of their associations, to which are to be added widely scattered individu-

Warden's personal note at bank. Every dollar received by voluntary offering saves to the actual work which needs every resident worker, the time and strength which soliciting costs. No membership fee is named, each associate being left free to offer whatever faith and free will prompt.

THE DRINKING TROUGH.

Evident Need of a Fountain at the Busy Union Street Corner of Milwaukee Avenue.

Wide interest was aroused by the paragraph in the May issue of CHICAGO COMMONS referring to the water trough in front of the saloon next door



THE DRINKING TROUGH

[Showing Illinois Medical College and Chicago Commons Free Dispensary.

als, young and old, and in every walk of life. The contributions are both occasional and regular, the latter being paid in instalments, monthly, quarterly and annually. Some of the contributions are given to the specific branches of the work in which the donors are specially interested, e. g., the kindergarten, the industrial training, the Christian work and consolation among the poor and insane at the Cook County Infirmary, the various branches of church work with which the residents co-operate. Upon these associate members we wholly depend for the \$3,500 needed to maintain the work, having no endowments or funds from any other sources whatever. Scarcely half of this sum has yet been guaranteed, the balance of the cost having been carried by the

to the Commons, which, every day, as was then stated, is thronged by the poor parched horses and thirsty men and children who can find no other public place in this whole section of the city to quench their thirst. In order to make more vivid the impression of this need, we have chosen as one of our illustrations a photograph showing the trough in the very act of use by a thirsty boy.

We now hold in trust for this need about five dollars, in the words of the former appeal, "as a magnet to the humane instinct of many friends everywhere, who will, we believe, help us rear at the intersection of these three great thoroughfares a plain, substantial and ample fountain in His name who will one day say, 'I was thirsty and ye gave me drink.'"

THE CRY OF THE CHILDREN.

And well may the children weep before you!
 They are weary ere they run.
 They have never seen the sunshine, nor the glory,
 Which is brighter than the sun.
 They know the grief of man, without its wisdom;
 They sink in man's despair, without its calm;
 Are slaves without the liberty of Christdom
 Are martyrs, by the pang without the palm;
 Are worn, as if with age, yet unretreivably
 The harvest of its memories cannot reap;
 Are orphans of the earthly love and heavenly.
 Let them weep! Let them weep!

They look up with their pale and sunken faces,
 And their look is dread to see,
 For they mind you of their angels in high places
 With eyes turned on Deity.

"How long," they say, "how long, O cruel nation,
 Will you stand, to move the world, on a child's heart—
 Stifle down with a mailed heel its palpitation,
 And tread onward to your throne amid the mart?
 Our blood splashes upward, O gold-heaper
 And your purple shows your path!
 But the child's sob in the silence curses deeper
 Than the strong man in his wrath.

—From "The Cry of The Children,"
 by Elizabeth Barrett Browning.

Settlement and Neighborhood.

CHICAGO COMMONS.

140 NORTH UNION STREET, AT MILWAUKEE AVE.

(Via Milwaukee Ave. cable and trolley cars, or via Halsted St. or Grand Ave. cars, stopping at Austin Avenue and Halsted St.)

Chicago Commons is a Social Settlement located two doors from the southwest corner of Milwaukee Avenue and North Union street.

As explained in the second clause of the Articles of Incorporation of The Chicago Commons Association, filed with the Secretary of the State of Illinois,

"2. The object for which it is formed is to provide a center for a higher civic and social life, to initiate and maintain religious, educational and philanthropic enterprises and to investigate and improve conditions in the industrial districts of Chicago."

Visitors, singly or in groups, are welcome at any time, but the residents make especial effort to be at home on Tuesday afternoon and evening.

Residence.—All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to Graham Taylor, Resident Warden.

Information, concerning the work of Chicago Commons is gladly furnished to all who inquire. A four-page leaflet, bearing a picture of our residence, and describing the work somewhat fully, is on hand in sufficient supply. Copies will be mailed to any one upon application. *Please enclose postage.*

OUR PURPOSE AND SCOPE.

We cannot better formulate our conception of the purpose and scope of the social settlement than in the words of the initial statement of them published when we entered into residence, verified by every phase of our life and work at the Commons and attested by the approving citations of settlement workers both in England and America:

The purpose and constituency of the settlement have gradually defined themselves. It consists of a group of Christian people who choose to live where they seem to be

needed, for the purpose of *being* all they can be to the people with whom they identify themselves, and for all whose interests they will do what they can. It is as little of an organization and as much of a personal relationship as it can be made. It seeks to unify and help all other organizations and people in the neighborhood that will make for righteousness and brotherhood. It is not a church, but hopes to be a helper of all the churches. It is not a charity, but expects to aid in the organization and co-operation of all existing charities. It is not an exclusive social circle, but aspires to be a center of the best social life and interests of the people. It is not a school, but purposes to be a source and agency of educational effort and general culture. It is non-political, yet has begun to be a rallying



VIEW OF THE SETTLEMENT RESIDENCE.

point and moral force for civic patriotism. It is non-sectarian, but avowedly Christian, and openly co-operative with the churches.

The most subtle temptation of the settlements is gradually, and even unconsciously, to substitute the easier, impersonal attitude and methods for the harder, personal consecration and service. The elimination of personality from "charity" and philanthropy, as from business, is one of the greatest curses of the age. It has made much of our industrial life inhuman, and not a little of our charity and philanthropy really such hard and harmful things that the very words have become hateful to those who are occasionally forced to depend upon them, or worse still to accept them as substitutes for social and industrial justice. The settlement movement will lose its motive and its power should it ever be content to become institutionalized, or less than a corporate personality—a ministering body of the Son of Man.

—Since our suspension of the regular Sunday afternoon meeting, begun in May, a group of the more thoughtful men have continued to come at 4:00 o'clock Sunday afternoons and hear Dr. C. A. S. Lindorne's interesting talks upon various philosophical and ethical phases of social and industrial life. It is hoped to make the Sunday meeting one of the features of our life and work next winter, adding to the lectures by various leaders in moral thought, the attractions of music, ethical readings, etc.

SCHOOL OF SOCIAL ECONOMICS.

Discussion of Social Reconstruction Postponed Until the Early Winter.

In accordance with many requests it was decided to postpone the autumn session of the Chicago Commons School of Social Economics from the first week of September, when it was expected to be held, until early in October, when those who had been away from the city during the summer and who would be interested in the sessions of the school, might attend them. As the current political campaign draws on, it becomes increasingly evident that a calm discussion of the social status and of proposed remedies of existing evils will be more likely to be possible at some other time than in the closing weeks of a political campaign which every indication declares will be one of the most earnest and momentous in the history of the United States.

For this reason it has been decided to postpone the session of the School at least until the latter part of November or early December, when every effort will be made to focus the best thought obtainable upon the subject of "Social Reconstruction," with special reference to the question: "Do the principles of the Sermon on the Mount afford a sufficient basis?" It is impossible at this time to announce the names of speakers, but it is our desire to secure for our aid in this discussion the best available exponents of every school of social and religious philosophy and reform. We feel that we can safely promise an occasion of deep interest, a series of exceedingly valuable contributions to the study of social facts, forces and ideals, and that the sessions will be of unique value to all interested in the solution of the menacing social problems by which modern life is beset. Notice of dates and programmes will be given in later issues of CHICAGO COMMONS, and will be sent to those who registered at the Spring Session, and to any others who apply with postage.

THE KINDERGARTEN.

Starting Point and Basis of Educational Effort—Summer Session.

The starting point and basis of the educational effort, and also of the social redemptive work undertaken at Chicago Commons, is in the kindergarten. Its history, is one of providential opportunity, of self-sacrifice and earnest devotion on the part of its workers, and of instant and unreserved response on the part of the neighborhood. About ninety little ones are enrolled, and the effect of the effort thus far upon the children and their homes is too obvious to be misunderstood or mistaken.

The kindergarten takes advantage of the association with a large household in the work of the children for the house. Almost every day they have prepared the vegetables for the Commons table, and as occasion arises they wash dish-cloths, scour pans, polish silverware and render other service in a blessed outgoing of happy and free-hearted helpfulness.

THE SUMMER KINDERGARTEN.

The experiment of carrying on our kindergarten throughout the summer has been more than successful. So sure were we that our friends would support this venture that we assumed the risk of the living—board and room-rent—of the two noble young ladies who on June 28 finished their hard winter's work in a public-school kindergarten in Wisconsin, and in the first week of July came to Chicago Commons to give their summer vacation without one cent of remuneration from any source, to the children of our neighborhood. Day after day, usually without the help of even a pianist, those two young women have given their lives for Christ's sake without hope of return, caring often for fifty children all the morning, and spending the afternoon calling in the homes of the children or making good times for the older ones. On Saturday morning they have conducted a sewing school for the girls, with a most satisfactory attendance.

TO SUPPORT THE WORK.

As to the support of this work, the response to our request was instantaneous and generous. But little is lacking to insure the amount needed for the bare living of these two earnest workers and for the small amount of materials needed in the work of the kindergarten. This is an effort whose results are immediately evident, and no better or more needed work has been or will be done by Chicago Commons than the summer kindergarten which keeps two-score of little folks off of the dirty, dangerous and degrading streets of Chicago. We feel sure that our friends will not compel the Settlement residents from their limited personal funds to bear this expense.

Never was there a time, in the history of the world, when moral heroes were more needed. The world waits for such. The providence of God has commanded science to labor and prepare the way for such. For them she is laying her iron tracks and stretching her wires and bridging the oceans. But where are they? Who shall breathe into our civil and political relations the breath of a higher life?—*Mark Hopkins.*

Whosoever would save his soul shall lose it, and whosoever shall lose his soul for my sake shall find it.—*Jesus Christ.*

CHICAGO COMMONS.

A Monthly Record of Social Settlement Life and Work, especially in the Industrial Districts of the City of Chicago.

SUBSCRIPTION PRICE

Twenty-five cents per year, postpaid to any State or Country. Single copies sent to any address upon application. For larger numbers, special terms may be obtained on application. The publishers will be glad to receive lists of church members or other addresses, to whom sample copies may be sent.

Changes of Address—Please notify the publishers promptly of any change of address, or of failure to receive the paper within a reasonable interval after it is due.

To Other Settlements—We mean to regard as "preferred" names upon our mailing list, all settlements, and to send CHICAGO COMMONS as a matter of course to all such. In return, we ask for all reports, and, so far as possible, all printed or circular matter, however trivial, issued by settlements in the course of their regular work.

ALL COMMUNICATIONS

Relating to this publication should be addressed to the Managing Editor, JOHN P. GAVIT, Chicago Commons, 140 North Union Street, Chicago, Ill.

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Vol. I

JULY, 1896

No. 4

"WHAT I want of the young men and women of the country," said Dr. H. C. Mabie at the Christian Endeavor Convention at Washington, "is that they be laid on God's altar without conditions."

**

IN the sad and sudden death of Mr. I. N. Camp we of Chicago Commons lose a warm friend, who has taken several opportunities to help our work. To his stricken family we extend heartfelt sympathy.

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INDUCTIVE scholarly study by practical workers is greatly needed. The splendid literature of the social movements, increasing daily, offers great opportunities. Under the head "From Sociological Class Rooms" we report this month an offer which should interest settlement workers.

THE JULY ISSUE.

It was the intention of the publishers of CHICAGO COMMONS to make the July and August issues of the paper of eight pages only, but the welcome accorded to the little publication has been so cordial, and the demand for sample and back numbers and for information about the Settlement so great, that we felt it wise to make our July issue a special number, both illustrating our Settlement work and suggesting the development possible for the paper in months to come if the present extraordinary demand is maintained. With a view of making this special issue of permanent value in the literature of the settlement movement, and as representative of

our work as possible, we have published this month a paper of sixteen pages, have reprinted certain distinctive articles and editorials from previous issues, now nearly or quite out of print, and have endeavored to make sure of a sufficient supply in order to begin new subscriptions for some time, when desired, with an issue quite fairly representing the early numbers of the paper.

With earnest gratitude to our friends who have so cordially aided us, with special acknowledgments to the Bible Class in the First Congregational Church of Evanston, conducted by Mr. Thomas P. Ballard, who have been standing behind us financially in our venture, and without whose assurance we hardly would have dared to launch out, we issue now our fourth number, asking continued co-operation and leniency of judgment on the part of our friends. Only by the considerable and rapid growth of our circulation can we be assured against financial loss or in favor of the advertisements which will enable us to improve the paper as we desire.

Furthermore we ask every person into whose hands a copy of the paper may fall, to do what he may to make new friends for it and increase its circulation. The subscription blank at the bottom of page 15 may be filled, torn out and mailed to us. The subscription price is so trifling that nearly anyone can afford the cost, and we hope that through our paper, with the aid of our friends and subscribers, many new hands and hearts may be enlisted in the work we love, here or elsewhere.

MANUAL TRAINING.

Those who deal with boys in settlement work or otherwise are unanimous in the belief that to set a boy's hands and eyes and brain at work is to solve the "boy problem." We of Chicago Commons, awake day and night, it might be said almost literally, to the need of the great army of boys in the industrial districts of Chicago, feel that our greatest mission is to the boys of our own district, and that through some plan of manual training is the solution of the problem to be reached. A good friend of our work has provided a sum sufficient for the initial expense, and now we bespeak the co-operation of all who are interested in the most important, because most dangerous, citizen of the commonwealth—The Boy. Even the best equipped manual training class will not run itself, or live usefully upon interest of its own making.

THE SETTLEMENT NAME.

When in search for the Settlement's name, we groped for weeks after some title which had at its root, if not in its form, that good old English word *common*. For the idea of the sharing of what each

has equally with all, and all with each, of what belongs to no one and to no class, but to every one of the whole body, is the idea underlying not only this word and its equivalents in many tongues, but the very conception of that community and communion in which society and religion consist, and which constitute the essence of the settlement motive and movement. The baptismal day came, when the name had to be forthcoming, for strangely enough the "printer's devil" himself was at the door demanding it for official announcement.

A friend in need appeared indeed, as we alighted from an elevator on the top floor of a sky-scraper on the afternoon of the last day of grace. In desperation we suddenly "held him up" with the demand for a name. But he was equal to this, as he had been to many another emergency; for he mused and mulled a moment over our preference for something common, and, as he stepped into the car "going down," said, "Call it Chicago Commons." It was done, and better than that moment knew was the name builded. For its popular lineage was really behind it, woven through English history. As the freemen of the race organized in their early shires, municipalities and guilds, and later on combined to form one body representing the whole people, so the represented people, without any primary distinction of class, came to be known as "the Commons." To this ideal of social democracy, the name adds the suggestion of those few patches of mother earth still unclaimed as private property, which at least afford standing room equally for all, irrespective of pecuniary circumstances or social status.

So we called our household and its homestead "Chicago Commons," in hope that it might be a common center where the masses and the classes could meet and mingle as men, and exchange their social values in something like a "clearing-house" for the commonwealth; where friendship, neighborhood and fellow-citizenship might form the personal bonds of that social unification which alone can save our American democracy from disruption, cloven as it is under the increasing social stress and strain; and where that brotherhood of which we talk and sing may be more practically lived out and inwrought, as it must be if Christianity continues to be a living faith and its churches the people's fellowship.

GRAHAM TAYLOR.

ONE of our chief lines of work is the exposition of the settlement idea and movement, and of various kindred phases of social life and progress. We hold ourselves ready to present the cause upon every opportunity, and are glad to hear of churches, schools, clubs and classes where what we have to offer will be helpful. An address or sermon upon "The Settlement Idea" would add interest to the morning service one of these hot

Sunday mornings and we hold ourselves ready to furnish such a feature or even a day's series of social studies. A recent suburban pilgrimage of this sort included a Sunday morning address upon "The New Brotherhood," an afternoon men's meeting considering "The Call of the Times for Men," and an evening talk on "The Social Settlement; What it has to offer for the solution of social problems."

**

THE postponement of the Chicago Commons School of Social Economics will be regretted by none more than by those who have its arrangement in charge. But so desirous are we that the discussion of Social Reconstruction shall be calm, judicial and candidly truth-seeking, that we feared to jeopardize the best results of such a discussion by precipitating it in the heat of what promises to be the most heated campaign of recent years. In view of the universally conceded fact that social conditions are very far from the ideal, it is self-evident that a conference regarding remedies should not be complicated by the presence of issues more or less purely partisan. We ask of our friends and the friends of the ultimate truth, the utmost of aid to make the coming session one of permanent value.

Side Light Sketches

MOST pathetic are some of the incidents in connection with our "fresh air" excursions. To most of the children "The Country" means a great place of mysterious delights, known only by a rarely privileged few. Some are afraid of what they see, and one little child was terribly frightened at sight of the grass waving in billows as the wind passed over it. She had never seen grass before, and she thought it was alive! Another little girl, ten years old, was taken to the lake shore beach, and feared every breaking wave afresh. The sticks and dead insects and fish on the shore were things of terror, and not until she had been there a week or more could she be induced to wade in even the calmest water. A resident asked one little girl, just starting for Elgin:

"Are you glad to go to the country, Mamie?"

"I—I guess so."

"Haven't you ever been to the country?"

"No, ma'am;—what does it look like?"

THE watering trough next door has many uses beside that for which it is intended. Aside from the horses and men and women and boys and girls who drink out of it, there are heated passers-by who dip their heads in for a cooling. Now and then a man or boy tosses in his dog for a bath, and perhaps, next, some luckless urchin will be ducked there by his frolicsome playmates. Toward evening the procession of horses becomes well nigh incessant, and the human drinkers scarcely get a chance, which sends many into the saloon instead. Now and then one will see beside the trough the not infrequent sight of a mother or father, bringing the children to the horse-trough to wash before supper.

OUR ILLUSTRATIONS.

Random Glimpses of Daily Life and Work About the Settlement Residence.

It would hardly have been possible to select four illustrations more typical of the work of Chicago Commons, or of the life of the people among whom it stands. Especially is this true of the photograph of the "drinking fountain." The camera stood in front of the Settlement residence, on the west side of Union street (almost exactly at the spot marked by the head of the procession in the picture on this page) and looking northerly (to the right according to this picture) along Union

the opening of the college in the spring. A busy space of city street is that in front of our windows.

The illustration below shows not only the party of happy children, with busy grown-folks anxious for a propitious starting, but by means of the bulletin in front of the porch exhibits one of our ways of announcing the subjects of the Industrial and Economic Union meetings every Tuesday evening. This particular sign says: "*Tuesday Night.—The Referendum.—The People Should Veto Bad Legislation.—Several Speakers.—Eight o'clock.—All Welcome!*" But the children are not interested in economic topics; they are off for the country, and



OFF FOR A PICNIC.

street across Austin and Milwaukee avenues. In the immediate foreground is one of our little girl friends, all unconscious of the steady gaze of the camera. Just back of her is the horse-trough, from which a sturdy specimen of "our boys" is about to drink. Further distant, at the left, is one of our Italian neighbors, coming home from market. Visible above the little girl's head, and yet more unconscious of the camera, is a bridal couple, just married in the Settlement parlor by Rev. Mr. Boller, and now hastening to the trolley car which has been stopped for them. Other passers go to and from their work, and the two young men on the opposite side of the avenue have just left the "Chicago Commons Dispensary" in the basement of the Medical College. The van in front of the college has brought the goods of students—for this photograph was taken about the time of

our large photograph of the youngsters under the trees is the proof that they arrived there safely.

OUR NEIGHBORHOOD CHURCH.

The relations of the Settlement to the Church are peculiarly close and happy. While the Commons proposes to give all the help it can to all the churches of the neighborhood, its affiliation with one of them is of reciprocal value. The Tabernacle Congregational Church is five blocks west of us, at the corner of Grand avenue and Morgan street, and is the only English-speaking Protestant congregation in the ward. Its pastor and his family have resided at the Commons from the beginning. Most of the residents attend its services. Sixteen of them have belonged to the Church and ten are still in membership. One resident is Sunday School superintendent. Another is the head of the

Industrial Schools, the children's Sunday evening service, and parish visitation. Another teaches a week-night adult Bible class. Many members of the congregation frequent the Commons, and with the co-operation of the pastor and trustees a children's chorus of 350 voices has been in excellent training at the Church. So far from being what many suspect the settlements to be—a proposed substitute for the Churches—Chicago Commons has no higher aspiration than to help the Church to become more of a social settlement in each community for the social unification, the Christian neighborliness and the spiritual fellowship of all the people in that "righteousness, peace and joy in the Holy Ghost" in which the Kingdom of God consists.

THE SUMMER CAMPAIGN.

(Continued from 1st Page.)

keynote of our summer campaign—"Away from the city!"

And our friends in the suburbs have been rallying nobly to our help in this regard. The group of good friends in Dwight, Ill., who welcomed one of our neighbors with her child in June have taken another, fresh from the Cook County Hospital, with her infant, and thus helped to restore hope and courage to a nearly despairing life.

The Sunday School of the Congregational Church at Downer's Grove, under the direction of Rev. H. H. Rood, secured a farm house and a good woman to have charge of it, and have kept for a fortnight each, several groups of children. A score of young people will have been entertained at Elgin in small groups for a week or more at a time. These are only examples of a work growing in capacity and outreach, and showing a blessed awakening on the part of Christians in the country to the need of their city brethren, and to the fact that "to have is to owe." Nothing has been said of the several picnics for a day apiece by groups of the boys and girls to suburban fields and woods, or of the outings enjoyed by the residents for one day or longer through the kindness of the friends of the Settlement and its work.

THE VOTERS' MEETING.

One of the best indications of what the Settlement may do and become as a center for efforts toward civic righteousness was the meeting held just after the giving away of the famous "Union Loop" franchise by the Chicago Common Council. Both of the Aldermen of the 17th Ward, including the one who was elected through the efforts of the better citizens of the ward, voted with the gang of "boddlers" in giving away the franchise, and the 17th Ward Council of the Civic Federation called a meeting to take action upon the mat-

ter. The large assembly room of the Settlement residence was packed with the voters of the ward, and many stood outside in the yard, while the "reform" Alderman was explaining his vote. His explanation and pledges for the future were sufficiently satisfactory to avoid a vote of censure, but a committee of fifteen voters was appointed to confer with the Alderman and watch the progress of events.

It was an extraordinary occasion, and exhibited most satisfactorily the readiness of the rank and file of the 17th Ward voters to meet for the consideration of the interests of the ward. It was, indeed, only one of the many indications, within the observation of this and other settlements, of the eagerness among every-day American citizens to help whenever the opportunity arises, in the work for social honesty and civic righteousness.

CHICAGO COMMONS ASSOCIATION.

The legal tenure of the little household property of the Commons is provided for, and the acquisition of the title deed of our residence is invited, by the incorporation, under the Illinois law, of The Chicago Commons Association. The personal and representative character of the trustees is sufficient guarantee of the business management of the funds committed to our care. David Fales, E. q., (Lake Forest), and Prof. H. M. Scott, (West Side), represent the Seminary board of directors and faculty; Thomas P. Ballard, (Evanston), and Charles H. Hulburd, (North Side), are also members of the City Missionary Society's board of directors; John S. Field, (Knickerbocker Ice Co.), and J. H. Strong, (U. S. Life Insurance Co.), represent Plymouth Church; E. Burritt Smith, Esq., (South Side), is an officer in the University Church, and a prominent legal representative of the Civic Federation; Edward Payson, (Oak Park), is treasurer, and Graham Taylor, (Professor of Christian Sociology, Chicago Theological Seminary), is president of the Association and resident warden.

COMMONS NOTES.

—The boys are already eagerly looking forward to the coming winter evenings, and the prospect of manual training.

—We shall be much in need of games in the coming year's work. Crokinole is by far the most popular, and we have but two sets.

—The Woman's Club continues its meetings throughout the summer, gaining in interest so much that increasing from fortnightly to weekly occasions, a good attendance has characterized the meetings of even the hottest Monday evenings.

—Plans are already making for the meetings of the Inter-Seminary Economic Club, which was of so great interest and value last winter, when students from five theological seminaries in Chicago welcomed the opportunity to discuss economic and industrial topics, and twice a

month met to talk over these things with representatives of various interests.

—We shall need much help from good men of patience, tact and native wit to help us to cope with our "boy problem" next winter.

—The Girls' Progressive Club, composed of our working-girl friends and a number of the Chicago graduates of women's colleges, has met during the summer months with notable sustenance of interest. Several outings have been enjoyed.

—The effort to keep green the bit of lawn in front of the Commons residence has been even more successful than we supposed possible. We have fairly worn out our 100 feet of hose, and count a new supply among our immediate needs.

—Astonishing as the announcement may seem to many dwellers in ordinary city conditions, a very plague of mosquitoes has added wakeful nights to the usual trials of life in Union street. The wooden sidewalks of Chicago cover many a stagnant pool where the little pests are bred.

—A large number of magazines have been sent to the Settlement, but are not in use because, they being in full volumes, it is felt that it would be wasteful to have the numbers scattered and worn out separately. Who will help us in this matter by paying for the binding of one volume, or more?

—A score of needs, within the house, await the day of our ability to meet them. Some have to do with adornment, some with mere utility. We scarcely know in which category to class, for instance, our dream of the day when a strip of cocoa matting will stretch from end to end of each of our long hall-ways!

—Especial attention is being given during the hot weather to the matter of sanitation. In the absence of Rev. H. F. Hegner, the ward inspection of alleys and scavenger work is in the hands of Mr. Todd, and every endeavor is put forth to interfere effectively in all cases of unsanitary conditions coming within our notice.

—Our "flower mission" work has been decidedly effective during the summer. Friends in neighboring suburban towns, and from even so far away as Iowa, have sent to us weekly, or oftener, cut flowers and plants, which it has been our pleasure to distribute as effectively as possible. The recipients have fully appreciated the service.

—The Tuesday evening meetings of the Industrial and Economic Union continue with unabated interest, the men refusing to hear of such a thing as a "summer intermission." The most notable thus far in the summer series was that addressed by John Turner, the English anarchist, whose address, heard by a large audience, gave rise to warm discussion and was the occasion of a second meeting, when his arguments were criticized by Deputy Factory Inspector Bisno.

—The work carried on by the Commons among the poor at the County Infirmary has gone on during the summer with undiminished faithfulness. By the coöperation of a number of Endeavor Societies of the county, insuring the support of Mr. Robert E. Todd, a resident of the Commons, this ministry of friendship and Christian visitation has been maintained without a break. There is need of yet more extensive help in this matter, to assure the carrying on of the work without diminution.

—In addition to the summer school occasions in the West where the Commons work has been described by the

Warden, the cause has been presented more or less recently by other workers in the Settlement, at West Pullman, Fair View, Lake Forest, Oak Park, Ridgeland, and several churches within the city, and at Grand Rapids, Ludington and Manistee, Mich. The eager attention with which descriptions of this phase of social unification are heard promise equal interest for occasions in the future.

—The residential force at the Commons has not declined in numbers during the summer as we feared. Among the temporary residents, in addition to our kindergartners, Miss Harriet Krause and Miss Leola Day, latterly of Hurley, Wis., there have come to us Mr. Walter Vose Gulick, a former Commons resident, more recently of Dwight, Ill., Rev. Morrison Welmer, for six years pastor of the Congregational church in Sedgwick, Kans., now in Chicago for two years of post-graduate seminary study; and others have taken part in our work for longer or shorter terms.

From Sociological Class Rooms.

CLASSES FOR WORKERS.

Courses by Prof. Henderson and Dr. Ayres at the University of Chicago.

It is announced that the University of Chicago will offer in university extension for the fall quarter, two courses in sociology for the special benefit of those engaged in charity work. One of these courses will be given by Prof. Charles R. Henderson, the other by Dr. Philip W. Ayres. Dr. Henderson will consider especially the principles involved in poor relief, and will direct the work of his classes and set them to studying their own experiences, in the light of social laws.

Dr. Ayres' courses will be on the problem of the poor in cities. This course will include a study of the homes of the poor, and of the causes of poverty, with some account of the practical measures adopted in American and foreign cities to improve the conditions and remove the causes. Some attention will also be given to experiments of municipal government at home and abroad, in the direction of better tenements, streets and parks. Dr. Ayres calls his courses "a practical course for workers." The settlements in Chicago and others interested have been asked to organize classes of friendly visitors and others interested in this kind of work to begin about October 1st.

This kind of instruction is being regarded more and more as of importance for the complete furnishing of workers, and Dr. Ayres stands particularly for inductive inquiry in all social lines. Under his general direction a group of university students is spending the summer in Chicago, located at the settlements, and studying at first hand city institutions and social conditions. The courses referred to above will be of great value to those desiring to follow up these kinds of study.

In the World of Settlements.

THE ESSENTIAL OF HELPFULNESS.

But before I seriously undertake to make of him [the poor man] an independent, intelligent, struggling brother man, to wake him from his torpor, to set him on his feet, to kindle in his soul that fire which keeps my own soul full of light and warmth, I must have something more than the impulse of a wise economy. This needs a sympathy which makes his life, with all its needs and miseries, my own. It demands of me to wrestle with his enemies, to undertake a fight for him which he is not yet ready to undertake himself, to sacrifice myself that I may make his true self live. — *Phillips Brooks, Sermons, Vol. II.*

Believe it, 'tis the mass of men He loves,
And, where there is most sorrow and most want,
There most is He, for there is He
Most needed. — *James Russell Lowell.*

MISS ADDAMS AT MANSFIELD HOUSE.

Cordial Reception in Canning Town to the Head of Hull House.

All settlement workers and their friends will be interested in the account of the visit of Miss Jane Addams to Mansfield House, thus reported in the July number of the *Mansfield House Magazine*:

"One of the most interesting meetings ever held in Canning Town was the reception of Miss Jane Addams, of Hull House, Chicago, on Saturday, June 13. It was held in the Recreation Ground, at the back of the Boys' Club, generally known as Fairbairn House, and there were present Mr. J. Spencer Curwen, Mr. Kelr Hardie, Mr. Alderman Ben Tillett, Mr. Trenwith, head of the labour party in the Victorian Parliament, Tom McCarthy, Herbert Burrows, and a large number of people interested in the labour movement. Refreshments were served, and the meeting was held in the open air. Miss Addams received a great ovation from the men and women of Mansfield House, three rousing cheers startling the neighbourhood for a considerable distance round the garden. A delightful spirit of comradeship and good-will seemed to pervade the whole meeting, and from the time when Randolph, at the request of the Warden, extended a hearty welcome to Miss Addams, until Reason's speech, which closed the proceedings, the interest of the audience never flagged for one moment. Miss Addams made a strong appeal to the leaders of the labour movement to assist all honest attempts put forth by the settlements, and the high tone of her remarks gave the key to the rest of the meeting. Miss Addams has, by this time, left England for the Continent, and we hope to see her again in September, before she sails for the States. She has the heartiest good wishes of everybody connected with Mansfield House."

A CALIFORNIA SETTLEMENT.

The annual report of the "Manse Settlement Association," of West Oakland, Cal., comes to hand just as we go to press. The settlement, founded in February, 1895, by Rev. Frank E. Hinckley, is at 1730 Eighth street, West Oakland, and is known as "The Manse." Mr. Hinckley managed the work practically single-handed until last November, when he relinquished it to the association of ladies now in charge. While unconnected with institutions, and free from denominational control, this settlement "seeks to co-operate with all organizations which aim at the good of the community and the advancement of the highest forces of society. It especially endeavors to promote civil, industrial, and individual justice and peace, and cordially welcomes to its work and privileges all who desire to promote these objects or who respond to the spirit of mutual helpfulness."

Among the social and educational departments already undertaken are: For both sexes, young people's social and literary union; lectures, receptions and art exhibits; for women, housekeepers' cooking class, lectures and women's club; for young women, reading circle, sewing club and singing class; for boys, boys' club and Sunday afternoon literary hour; for girls, sewing classes, kitchen garden and cooking class; and for young men, drawing and music classes.

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Among the Books.

A SHORT SOCIOLOGICAL BIBLIOGRAPHY.

Constantly are coming to us requests for guidance in the matter of reading upon the subjects connected with the great social movements of the race. So pressing has been this demand that a year ago Prof. Graham Taylor prepared and issued, through the Congregational Sunday School and Publishing Society, a little bibliography of available books in the fields of Christian Sociology and Social Economics. The edition is exhausted and out of date, but the Bibliography is now undergoing revision, and pending its issue we publish a selected list of references which will be useful to those desiring a more popular course. To those asking for a very small list of books available for busy people we suggest the short list. The prices quoted are furnished by courtesy of A. C. McClurg & Co., by whom the books listed are for sale. In most cases, except where marked "net," a discount from list prices is allowed.

SHORT LIST.

- The New Era, by Rev. Josiah Strong, D.D. The Baker & Taylor Company, New York. 75 cents; paper, 35 cents.
How the Other Half Lives, by Jacob Riis. Scribners, New York. \$1.25 net.
*Ruling Ideas of the Present Age, by Rev. Washington Gladden, D.D. Houghton, Mifflin & Co., Boston. \$1.25.
*Social Meanings of Religious Experiences, by Rev. George D. Herron, D.D. T. Y. Crowell & Co., New York. 75 cents.
†The Labor Movement in America, by Prof. Richard T. Ely. T. Y. Crowell & Co., New York. \$1.50.
†Tools and the Man, by Rev. Washington Gladden, D.D. Houghton, Mifflin & Co., Boston. \$1.25.
Socialism and Social Reform, by Prof. Richard T. Ely. T. Y. Crowell & Co., New York. \$1.50.
Social Reform and the Church, by Prof. John R. Commons. T. Y. Crowell & Co., New York. 75 cents.
‡The Kingdom of God, A Plan of Study, by Rev. F. Herbert Stead. T. & T. Clark, Edinburgh. 1s-6d net, 53 cents.

LONGER SELECTED LIST.

In the various fields of social and economic study the following list will be found sufficiently exhaustive for all popular purposes:

Books to Arouse Interest.

- The New Era, Josiah Strong, D.D. The Baker & Taylor Company, New York. 75 cents; paper 35 cents.
Social Aspects of Christianity, Prof. R. T. Ely. T. Y. Crowell & Co., New York. 90 cents.
Philanthropy and Social Progress (Essays). T. Y. Crowell & Co., New York. \$1.50.
In Darkest England, General William Booth. Funk & Wagnalls Company, New York. \$1.00; paper 50 cents.
Prisoners of Poverty, Mrs. Helen Campbell. Roberts Brothers, Boston. \$1.00.
How the Other Half Lives, Jacob Riis. Scribners, New York. \$1.25 net.
Ruling Ideas of the Present Age, Rev. Dr. Washington Gladden. Houghton, Mifflin & Co. \$1.25.
Progress and Poverty, Henry George (especially the closing chapters). John W. Lovell Company, New York. \$1.00; paper, 50 cents.
Wealth against Commonwealth, Henry Demarest Lloyd. Harper & Brothers, New York. \$1.00.

*+Choice between this and the other book marked with the same sign.

‡A plan of Bible study, alone and unsurpassed in its kind.

On the General Social Outlook.

- The Social Horizon (anonymous). Swann, Sonnenschein & Co., London. \$1.00.
Social Evolution, Benjamin Kidd. Macmillan & Co., New York. \$1.50.
Introduction to the Study of Society, Prof. Albion W. Small and George E. Vincent. American Book Company, Chicago. \$1.80 net.
The American Journal of Sociology, monthly; \$2. University of Chicago Press, Chicago.

On the Family.

- The Family; an Historical and Social Study, Charles F. Thwing. Lee, Boston. \$2.00.
The History of Human Marriage, Edward Westermarck. Macmillan & Co., New York. \$4.00.

On Political Economics.

- Outlines of Economics, Prof. Richard T. Ely. Hunt & Eaton, N. Y. \$1.25 net.
Principles of Economics, Alfred Marshall. Macmillan & Co., New York. 2 vols., \$3.00 per vol. net.
Recent Economic Changes, David A. Wells. D. Appleton & Co., New York. \$1.50 net.

On The Labor Movement.

- The History of Trade Unionism, Sidney and Beatrice Webb. Longmans, Green & Co., London. \$5.00.
Conflicts of Labor and Capital (2d ed.), G. S. Howell. Macmillan & Co., New York. \$2.50.
Trade Unionism, New and Old, same author. Scribner's, New York. \$1.00 net.
The Labor Problem; a Symposium, edited by W. E. Barns. Harper & Brothers, New York. \$1.00.
The Industrial Revolution in England, etc. (4th ed.), Arnold Toynbee. Longmans, Green & Co. \$3.50.
The Labor Movement in America, by Prof. Richard T. Ely. T. Y. Crowell & Co., New York. \$1.50.
The Evolution of Industry, Henry Dyer. Macmillan & Co., New York. \$1.50.
Hull House Maps and Papers, (Essays by Hull House residents). T. Y. Crowell & Co., New York. \$2.50.
Reports of the U. S. Labor Bureau. Address Commissioner of Labor, Washington, D. C.

On Civics and Citizenship.

- The American Citizen, Charles T. Dole, D. C. Heath & Co. Boston. 90 cents net.
The American Commonwealth, James Bryce, M. P. Macmillan & Co., New York. 2 vols., \$4.00 net.
Civil Government in the United States, John Fiske. Houghton, Mifflin & Co., Boston. \$1.00 net.
Municipal Government in Great Britain. Albert Shaw. Century Co., New York. \$2.00.
Municipal Government in Europe, ditto. \$2.00.

On Socialism, Pro and Contra.

- Looking Backward, Edward Bellamy. Houghton, Mifflin & Co., Boston. \$1.00; paper, 50 cents.
Socialism and Social Reform, Prof. Richard T. Ely. T. Y. Crowell & Co., New York. \$1.50.
Merrie England (pamphlet), Robert Blatchford. Commonwealth Company, New York. 10 cents.
Fabian Essays, by English Economists. Charles E. Brown & Co., Boston. 75 cents.

On Charities and Correction.

- American Charities, Prof. Amos Warner. T. Y. Crowell & Co., New York. \$1.75.
Punishment and Reformation, Fred'k Howard Wines. T. Y. Crowell & Co., New York. \$1.75.
An Introduction to the study of Dependent, Defective and Delinquent Classes, Prof. Charles R. Henderson. D. C. Heath & Co., Boston. \$1.50.
The Children of the Poor, Jacob Riis. Scribners, New York. \$1.25 net.
The Jukes, R. L. Dugdale. G. P. Putnam Sons, New York. Out of print; obtainable at most libraries.
The Charities Review, monthly publication of New York Charity Organization Society. \$2.

On the Social Settlement Idea.

- Bibliography of College, Social and University Settlements. Miss M. Katharine Jones. (Address Miss Caroline L.

Williamson, 3230 Michigan Ave., Chicago.) 10 cents.
 Neighborhood Guilds, Dr. Stanton Colt. Swann, Sonnenschein & Co., London. \$1.00.
 Essays in "Philanthropy and Social Progress." (See above).
 Hull House Maps and Papers. (See above.)
 CHICAGO COMMONS, monthly record of Social Settlement movement, 25 cents per year.

On Social Aspects of Christianity.

The World as the Subject of Redemption, Canon W. H. Feemantle. Longmans, Green & Co. \$2.00 net.
 Social Reform and the Church, Prof. John R. Commons. T. Y. Crowell & Co., New York. 75 cents.
 The Christian Society, Prof. George D. Herron, D.D. Fleming H. Revell Company, Chicago. 75 cents.
 Social Meanings of Religious Experiences, Prof. Herron. T. Y. Crowell & Co., New York. 75 cents.

Hand Book No. 2, Forward Movements. *The Congregationalist*, Boston. 4 cents.

The Kingdom of God, Rev. A. B. Bruce. Scribners, New York. \$2.00.

The Kingdom of God; a Plan of Study. Rev. F. Herbert Stead. T. & T. Clark, Edinburgh. 1s-6d net; 53 cents.

ALL THE BOOKS

In the above list, and many others on Sociological Subjects may be procured, usually at a liberal reduction, from publishers' prices, at the **Congregational Book Store**, 175 Wabash Avenue, Chicago.

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